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583 595 the young wife of Wasĕ, aged perhaps ten (Pl. 7*b*), was thus living in Wasĕ's hut at the time of my residence.

THE MARRIAGE CEREMONY

585 No further ceremony takes place until the girl has 'grown big'. Some people wait until she has menstruated for the first time before they hold the feast at which she is given to her husband, sometimes it is held before she has menstruated, in which case the husband does not wait for this to happen before consummating the marriage.

585 285 When the time for this feast is getting near, all the women *kōma* (dance and yell, see p. 414). At first they *kōma* without feasting for several nights. They prepare baskets to hold the food to be [386] used in the ceremony. These are made of a kind of rattan cane dyed red (*riri*). The coastal people are obliged to buy this red cane [438] from the people of the mountains, who alone know the secret of the dye. The baskets are trimmed with *beroan* round the edges, and trade beads are hung over them. Before they had any trade beads they used dogs' teeth for this purpose. The baskets are also trimmed with all sorts of aromatic plants and leaves. The boy's mother makes one basket, the girl's mother makes another. The general name for these baskets is *seban*; the special name for baskets made by the people of the Nakarib clan is *kuwir* or *kuwirtsun*, for those of the Naboin clan *popalat*. When the baskets are finished, all the women come with them and hang them up on the branch of a tree, then the women take bows and arrows, paddles, axes, &c., and jump about (*sani*) waving them, and the slit-gong is beaten.

585 When the time for the feast is close at hand, the basket made by the boy's mother is taken down and put in her hut. The girl's people come and fetch it, bringing in exchange the basket made by the girl's mother. This is a sign that the girl's mother has enough pigs and other food for the marriage ceremony. They take back the basket made by the boy's mother, which remains for a while at the house of the girl's mother, and the women of the girl's village go through the same performance with the bows and arrows and paddles.

[417] Meanwhile, the people of the boy's village have been making a platform (*tiwan*) out of split areca-palm trunks. The men make it in the bush, and leave it on the road close to the village. The women of the village go, singing, and ornament it with flowers and

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The women cook a quantity of taro, which must be roasted in the embers, not boiled in a pot. The novices and their *amro* go into the bush and catch a number of opossums and small non-poisonous snakes. These they must bring in alive. They are placed carefully in baskets made of coco-nut palm leaves. Areca-nut and betel-pepper is put in with them. The *amro* take the baskets to the village. Here they form a line. All the women who have sons among the novices form a line opposite to them, carrying baskets full of taro. They sing a special tune and do a dance-step called *dāni*. They weep all the time they are dancing, and every one who hears the singing feels sad and weeps also. It is forbidden to perform this dance except under these circumstances, so I was not able to see it or to hear the tune. Everybody agreed that it was specially fine. The *amro* then pretend to throw the contents of their baskets at the women, who pretend to catch in their own baskets. Then both lines advance towards each other, but do not quite meet, because a low palisade of boughs put up for the purpose in the centre of the village square remains between them. Through gaps in it the *amro* exchange baskets with the women. This exchange of baskets is called *wasi'emor*. Each woman exchanges with the man who is acting as *amro* to her son. As the exchange is made, the *amro* say: 'You take these baskets of betel-pepper which belong to us.' The women take the baskets and run away quickly to their own huts, they are supposed to be afraid of the *amro*. The next stage was thus described: 'The women go to their huts, they think they would like to eat some betel-pepper. One woman opens her basket. The opossum inside is very lively. It bites her hand. She cries out: 'Woo-o-o-o-o-o, here is a 'possum; I thought it was betel-pepper when I took it.' Another woman wants to eat betel-pepper, she opens her basket, a snake runs after her. 'Woo-o-o-o-o-o, here is a snake; I thought it was betel-pepper.'

After the exchange of baskets the *amro* go back to the novices in the bush. The *kwigis* also assemble at the *nōnō*, and the *kwigin* of highest standing in each clan gives the boys of his clan their new names. He climbs a tree (any tree suitably situated can be used for this purpose), and the boys of his clan group themselves at its foot. The *kwigis* then calls out the new name of each. This name he is supposed to receive from the *war*. It must be the name of some one who has belonged to the group and has died, and thus become an *war*. Stress was laid by my informants on the fact that the

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for them to be on the road. The next day, several had to get up and go down early because they had nothing to eat.

In the case of those villages which are unfortunate in not possessing sufficient land of suitable quality for growing enough taro to meet their requirements, the women make regular trips to trade with the women of other villages, obtaining taro in exchange for other commodities, chiefly fish. Details of this system of barter will be found in Chapter XII.

The usual methods of cooking taro are either to boil it in a native pot (lined with banana leaves, which also cover the top, tucked in over the contents), or to roast it by laying it on the embers of a smouldering fire. In both cases it is first peeled or scraped (*kuiskuis*) with a knife (*nanes*) made of a black-lip oyster-shell which has been ground down to the hard pearly surface by rubbing on rough coral (Pl. 38, no. 3). These knives are preferred to trade knives for this purpose; the women say the trade knives spoil the taro. Two other kinds of shells, a conus (no. 4) and a dolium (no. 5), are occasionally used instead of the black-lip oyster. Taro is also cooked in a native oven (*ta'ō*). When a woman wishes to make such an oven (*nog a ta'ō*), she first scrapes out a hollow in the ground, probably inside the hut at the women's end of it, and then builds up a framework of sticks in it, by laying in two lines of sticks and some cross-pieces. This is then lighted from a smouldering log or the embers of a fire; when it has flamed up she places a quantity of round stones, about the size of a hen's egg, in the flames, and also throws on taro parings to make it flame up well. When the wood is burnt away and the stones are hot, water is thrown on the flames to make them die down and to produce steam, the food to be cooked is laid on the hot stones, and the whole is covered up with some of the hot stones and the dirt from the floor which was displaced in making the hole. The oven is left thus for several hours, being generally prepared in the evening and opened up on the following morning. When the cooked food has been taken out, the stones are carefully put away in a corner of the hut for future use.

Taro is never eaten raw; it would be as unpalatable as our own potatoes in the same state. It is liked either hot or cold, and is frequently prepared beforehand, placed in a basket made of plaited coco-nut leaves, and hung up in the rafters of the hut until required later in the day; it is not, however, kept for more than about twenty-four hours.

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225 Passage, porpoises (*būt*) are caught by means of a drive using several canoes. These range themselves in a line, and all the men splash and shout, so that the porpoises are driven up into the shallows, where they stick fast in the mud by their heads and fins. The men then come and take them out. It is said to be not uncommon for canoes to be smashed and people hurt in the excitement of such a drive. This method was not practicable in the neighbourhood of Kurtatchi, and I have not seen it.

METHODS USED BY WOMEN ONLY

226 12. *Barricade of leaves.*

A long thick chain (*pilu*, P.) is made by binding together a quantity of leaves, ferns, and small branches of foliage, secured by ropes of creeper, much as we bind up evergreens to make festoons for Christmas decoration. At low tide, when there is a little water just covering the reef, a crowd of women and girls will take two of these chains down to the shore, and two or more of the assembled company will seize one end of each. While the other ends of both are held by others remaining at the edge of the water, these will start a few yards distant from each other, will run out into the water, trailing the chain behind them and curving towards one another, with much shouting and splashing, till the two parties meet a short distance from the shore, having laid the chains out in the form of a semicircle with the shore for its diameter. The rest of the party line up along the outer side of this barrier, and put little stiff open-meshed baskets (*aunat*, P.) under the edges of the leaves and branches of the chain, holding them with the left hand, thumbs inside, with the mouths of the baskets turned inwards, and their lower edges touching the reef. When they see any fish, they flip the water with the finger and thumb of the right hand, in order to drive them towards the basket. The right hand is then placed over the mouth of the basket, which is picked up quickly, and any fish it may contain are tipped into another basket hanging behind from a cord round the woman's waist. Then the chains of leaves and branches are picked up and run out again at another spot, and so on. *Silohon* and a host of other tiny fish are caught in this way, at which the women and girls are very adept. It is not as easy as it looks. This method was frequently practised at Petats (Pl. 47), but I did not see it anywhere on the Bougainville coast, which has

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no suitable shore. The 'flipping' method is used to catch fish in rock pools (see Fig. 14, figure at left bottom corner). 226

13. *Small net.*

There is a small hand-net (*batsuts*, K.) peculiar to the women, used to catch fish in rock pools left in the reef at low tide. In shape it resembles the *ēb*, but is much smaller, and of finer string. To ensure success with this, the following 'medicine' is used: 226 227 286 824

Paparau (a large tree).

Small pieces of the roots of this tree are chewed with the betel-mixture and spat on to the net. Men are not allowed to use this medicine.

14. *Basket.*

A certain form of basket (*bona*, K.) is in great demand among the women of Kurtatchi for fishing the rock pools. Two are required, one is held in the hand and its mouth pressed against likely crevices and openings, the other is carried on a cord round the waist to receive the result of each attempt. These baskets are different from the *aunat* used at Petats with the festoon of leaves, being much more closely woven, of softer material, apparently some kind of grass, and are very pliant. The shape is rectangular, and the two edges lie close together when the basket is not held open. 226 227 285

There is a 'prescription' for use with this method also:

Marawat (a large tree).

Chew the root of this tree with betel-mixture, spit on to a small twig of the same tree. Put the twig into your basket and rattle it, the fish will then come into the basket. [824]

15. *Groping under stones.*

The women do not need either net or basket in order to go fishing. They will never pass a likely looking hole or crevice on a reef without feeling around it to see if there are any fish lurking there, and are very skilful in pulling them out with their bare fingers. They also pile up stones into heaps on the reef in order to provide suitable hiding-places for the fish. These heaps are called *ma'ō*. A net is sometimes placed by them. This practice is prevalent in all the coast villages throughout the area. 226

16. *Gathering shell-fish.*

An account of fishing methods would not be complete without mention of the occupation over which the women spend more time

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PLATE 62

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a. MAKING BASKETS AND WOMEN'S HOODS

b. PLAITING COCO-NUT-PALM LEAVES FOR A SCREEN

[Facing p. 402]

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people of North Bougainville, who never make them. They are paid for in pots or taro or other goods, to the value of about 3*s.* of our money for a plain hood and 5*s.* or 6*s.* for an ornamented one.

Sleeping Mats

Sleeping mats (*pópolat* in the Petats dialect) are made in exactly the same manner as the hoods, except that they are left as a flat piece, composed of two layers of leaves. They are generally used for lying upon, but sometimes also as a covering on cold nights. I did not see any of these in use in the villages of Bougainville; there the people sleep on bare planks without mats or covering of any sort either above or below them, except for their loin cloths, which they ordinarily retain at night.

Baskets

A basket made of grass is used by the women when they go fishing for tiny fish in the rock pools on the reef at low tide, or collecting shell-fish. They are usually made in pairs, one slightly smaller than the other. The women tie the larger one round their waists, to serve as a storing-place for the catch. The smaller one they hold with one hand in front of holes, between stones, or at other possible hiding-places, and with the other hand they shepherd into it, in a most skilful manner, the fish that come out. I did not see these made, so am unable to describe the process.

At Petats another kind of basket is made for this purpose, and is used also in fishing with the *pilu* (see p. 356). It is circular in shape, very stiff, with an open mesh, and is made of the outside rind of the stem of a plant, trimmed with a black-lip oyster shell into long strips about one-fifth of an inch wide. Both ends of two pieces of these are fixed, one end generally being tucked into the folds of the loin-cloth, the other being held between the toes. The two strips are thus held taut, parallel to each other, their length being that required for the basket. Two pieces are then threaded through, one under both these two straight strips, the other over both. These second strips are then crossed over each other, their ends being left free. Two more are threaded in the same way below them, and every alternate cross-over is tied with a bit of rind. The width of the basket is added to by placing parallel strips on either side of the original two; the free ends of the cross-over pieces are then threaded in the same way over and under

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285 [184] them. The result is a basket with a very open mesh, with the holes in the shape of large polygons in even rows. It is called *aunat* in the Petats dialect. I did not see anything of this kind at Kurtatchi.

Plaiting, done by both sexes.

285 415 A third kind of basket is made by both men and women, by the simple method of taking a length of the leaf of the coco-nut palm, cut to the size required, splitting its mid-rib to form the brim, and plaiting the fronds together for the sides (Pl. 62*a*). The bottom consists of the ends of the plaited fronds knotted together. These baskets are intended for temporary use only, and are thrown away when done with. The women use them chiefly for putting cooked taro ready in the rafters or other convenient place so that members of the family can help themselves when they are hungry. The men use them to carry their pipes, tobacco, and the ingredients for chewing the betel-mixture. For this purpose the men make them with a hole in the middle of each side, near the top, through which they thrust their hands and wrists, for convenience in carrying.

342 The fronds of coco-nut palm leaves are also plaited together to make a covering for the ridge-pole of the huts, to block an opening, or to make a partition or a screen from the wind. The fronds on the left side of one leaf and the right side of another are stripped off, the leaves laid side by side with the sides on which the fronds still remain turned towards each other. The mid-ribs, laid bare on the other side, then form the outer edges of the matting, which is made by intertwining the fronds of one leaf with the fronds of the other (Pl. 62*b*). If a very wide piece of plaiting is required, three leaves may be used, the fronds on both sides of the extra one being intertwined with those of the two others, which are placed one on each side of it, the edges of the finished article being formed of the mid-rib of the outer ones.

NOTE ON STONE IMPLEMENTS

412 324 177 The stone implements of the olden days have now been entirely superseded by trade knives, axes, and adzes, which can be obtained from the planters' stores, or are brought back by men returning from indentured labour at Rabaul or elsewhere. But the use of these latter has been general only for about two generations, and numerous specimens of stone implements are still lying about the villages, some being used to grind the blades of their modern

60 centimeters in diameter, and around this was an obliquely projecting rim -- 10 to 15 centimeters wide -- which was pierced by 4 to 6 triangular holes. This sort of shallow dish was called dara. The second type of dish was conical in shape; the flat round base was about 15 centimeters in diameter and the mouth 60 centimeters. The sides were about 40 centimeters high, curved gently inward, and provided with four triangular holes beneath the rim. In the bottom there was small diamond-shaped opening of about 1 centimeter in length on each side, probably to drain the fluid that collected in the dish. Pots of this form were called doado; they were filled with boiled and baked taros and yams. The triangular holes along the rim serve as handles when it is being carried. The third type--the handle basket--has the name koko. There were two different types of these baskets: some had a flat oval base, and the erect rim was pressed together at the sides and provided with a woven handle about 4 centimeters wide and 20 centimeters high; others consisted of a round plate whose sides were curved upward and connected with a handle. These baskets were also used for serving various dishes. The method of production is the same as is found in New Guinea, New Pomerania, and the Admiralty Islands. A strip of a tough variety of liana about 3 to 4 millimeters in diameter is sewed to another with 1 to 1 1/2 millimeter wide fiber threads. The strips are connected in pairs by coiling the thread around them. [derart dass die Windungen aus der ersteren paarweise untereinander durch Umwicklung verbunden werden.] Otherwise people use the usual simple baskets woven of coconut leaves.

[25] Tools

We will begin with the stone axes, which can also be counted among the weapons. Nowadays they are no longer in general use. In the interior of Bougainville I found them being used as late as 1896, and here they will possibly continue in use for a short time; in Nissan, Buka, in the coastal regions of Bougainville and on the Shortland Islands they now belong to the implements of the past.

Several years ago my attention was directed to these axes by a few specimens that were brought from Nissan and, with respect to shape, deviated significantly from the normal shape of primitive ax blades. I am publishing my investigations in detail in order to show how, step by